

THE CHURCH
AND
THE LIFE OF THE POOR.

BY THE
REV. PROFESSOR JOHN E. B. MAYOR, M.A.

A Paper read in the Brotherton Hall, Manchester, on December 6th, 1887.



MANCHESTER:
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MANCHESTER VEGETARIAN LECTURES.

SECOND SERIES, 1887.—No. 4.

VEGETARIANISM (V.E.M.),

That is, the practice of living on the products of the Vegetable kingdom, with or without the addition of Eggs and Milk and its products (butter and cheese), to the exclusion of Fish, Flesh, and Fowl.

No. 4.

THE CHURCH, AND THE LIFE OF THE POOR.

By the Rev. Professor J. E. B. Mayor, M.A.

THE next meeting of the course took place on Tuesday, December 6, at the Brotherton Hall, Fountain Street, Manchester. The lecture was upon "The Church, and the Life of the Poor," by the Rev. Professor J. E. B. Mayor, M.A., but in the absence of Professor Mayor, who found himself unable to attend personally, Mr. Joseph Knight read the lecture. The Very Rev. the Dean of Manchester presided. The usual dinner, which on this occasion was given to a number of clergymen and ministers, passed off very successfully.

The Very Rev. JOHN OAKLEY, D.D., Dean of Manchester, in opening the proceedings, said the Vegetarian Society corresponded in its structure and way of working with the United Kingdom Alliance. Like that organisation, from time to time it held meetings with the view of popularising its ideas and proposals. His presence was due to the invitation of Mr. Axon, the honorary secretary of the Vegetarian Society, and Mr. Knight, the secretary; and he was sure that all present were exceedingly obliged to the society for the very interesting and appetising specimen that had been presented to them of the possibilities of the Vegetarian diet. (Applause.) He was not himself a theoretical advocate of any doctrine, moderate or extreme, of Vegetarianism. His point of view was simply that of sympathy with that and every other attempt to promote a greater degree of simplicity in food, whether in eating or drinking, among all classes, and especially among the poor; and he commended to their attention the paper upon "The Church, and the Life of the Poor," regarded from the point of view of a Vegetarian. The Vegetarian, in the best construction of the word, did not strictly limit those who adopted the idea to the ordinary table vegetables, as was sometimes supposed. The main staples of vegetable diet, he supposed, were the cereals and grains of various kinds—wheat, barley, oats, peas, and beans, which were commonly known as the farinacea. (Hear, hear.) Milk and other animal products were also used. Professor Newman had given perhaps the best account of the word "Vegetarian." He said: "Vegetarian food consists mainly of four heads—farinacea, pulse, fruit, and table vegetables." He also said that a Vegetarian was "one

who confined himself to these four heads of diet. Yet, in fact, few Vegetarians do confine themselves to this diet: therein consists my difficulty in definition. We are open to the scoff of being, not Vegetarians, but Brahmins, who do not object to animal food, but only to the taking of animal life. Few of us refuse eggs, or milk and its products. This is highly illogical if we seek consistency with an abstract theory. I do not shut my eyes to it. The truth is, that in cookery we need some grease, and it is hard to eat dry bread without butter or cheese. Our climate does not produce the nicer oils. It is not easy to buy oil delicate enough for food, and oil (to most Englishmen) is offensive, from tasting like degenerate butter." That, he (the Dean) thought, was a very fair and reasonable account of moderate, intelligible, and practical Vegetarianism. (Hear, hear.) No doubt to a certain extent the immemorial practice of the Church confirmed some part at least of that theory. In considering the subject of Vegetarianism he took it to be simply a combination of temperance and moderation both in eating and drinking. There was certainly room for improvement in both these respects. Many a good modern dinner, otherwise quite refined, in no way open to criticism, was frequently ruined by the indifferent or even bad cooking of vegetables, or by the scanty provision of them. It must have been in everybody's experience to find that characteristic. The question had a great relation to the life of the poor. The poor almost entirely ignored vegetables, except potatoes, and they knew nothing of the value and importance of the products of the vegetable world. He did not think it was at all beneath the dignity of their ministerial calling to show up the defects in the life of the poor, and to show the poor that they had a great deal to learn and much to gain by hearing what the Vegetarians had to tell them. (Applause.) One of the most important aspects of Vegetarianism was that it called attention to improved breadstuffs. There was an immense deal of room for the improvement and correction of modern bakers' bread. (Applause.)

Professor MAYOR's lecture was then read by Mr. Knight, as follows:—

Hard times, when the Church and her charities bear their full share of suffering, call on Christians to cast what they have of counsel or energy or means into the common stock. With Dido, the Church may say,
"Non ignara mali miseris succurrere disco,"

"Not ignorant of evils, I have learnt
 To pity and to succour the distress'd."

In the year 258 A.D. the heathen Prefect of Rome demanded of the Deacon Laurentius* the treasures in his keeping, granting a respite of

* Prudentius Perist. II.

three days. In the interval Laurentius mustered his almsfolk, blind and lame, paralytic and leprous. "Behold," he said, "the jewels of the bride of Christ : as their earthly life decays, their spirit is renewed. Here is wealth that fears no fire, that tempts no thief."

In the eternal judgment, we are taught, men shall be tried, not by professions, but by deeds. "Inasmuch as ye did it, or did it not, unto the least of these, ye did it, or did it not, unto Me."

And as with individuals, so with societies. Churches are judged, not by their pomp or power, but by the virtue that goes out of them to feed the hungry, to cleanse, to heal, to enlighten, to give patience under every trial, to make selfish ease and elegant refinement impossible for one member while other members suffer want and pain, in the absence of pure air and light and water, of all that softens and all that gladdens humanity.

In a domestic missionary sermon, Dr. Phillips Brooks said as truly as eloquently :—

The Church, which forty years ago had bravely cried out at the sin of slavery, would be more powerful than we can imagine in America to-day. The Church which to-day fictively denounces intemperance and the licentiousness of social life, the cruelty or indifference of the rich to the poor, and the prostitution of public office, will become the real Church of America. Our Church has done some good service here. She ought to do much more. Largely the Church of the rich, she ought to rebuke rich men's vices, and to stir rich men's torpidity. She ought to blow her trumpet in the ears of the young men of fortune, summoning them from their clubs and their frivolities to do the chivalrous work which their nobility obliges them to do for fellow-men. She ought to speak to Culture, and teach it its responsibility. She ought to make real contributions to the creation of that atmosphere of brotherhood and hope and reverence for man in which alone there is any chance that the hard social and economical problems of the present and future can find solution. If she can do such things as these, she will be following in the steps of all the largest-minded, deepest-hearted Fathers of the Church, all the way from St. Paul down. That is the true Apostolical succession.

In the few minutes allotted to me I can only touch briefly on some methods by which the Church may sweeten and beautify the lot of the poor, by employing and quickening the dormant sympathies of the rich.

The most elementary needs of all life, vegetable and animal, are fresh air and water and clear light. These are common gifts—as reason, conscience, love, are common ; yet, alas ! not so common as God and Nature meant them to be. We may not all dare, with Charles Kingsley, to carry a huge auger with us, and force the bedridden to breathe more freely by drilling a hole through the outer wall of their hovels. But we may all study sanitary laws, under the guidance of Count Rumford or Edwin Chadwick, or B. W. Richardson, or John Ruskin, or Mrs. Buckton ; we may enforce the statutes against the pollution of air by noxious

fumes, or of running streams by sewage or chemicals; we may purge the dust-heap of animal or vegetable waste, urging the claims of Mother Earth to the food which poisons the air. In towns we may for the instant burn all vegetable waste, and organise a service for its systematic collection for sale to farmers. Here we have much to learn from Chinese economy.

We may with the Kyrle Society carry beauty into earth's waste places. Where tin eans and dead cats have been the only produce, we may plant fruit bushes and teach the best methods of cultivation. Let us once believe with the American economist, Carey, that "man is the most valuable commodity," and with a French writer cited once and again by him that "products are made for man, not man for products," and our whole prospects will brighten. In going down to the depths with a cry of *sursum corda* we shall be buoyed up by a confident hope. If nature, if the God of Nature, be for us, if man was never designed to be degraded in order to create wealth for his brother man, we may dare to appeal to the aspirations of the poor slave of labour, and to the conscience of the taskmaster; the mere acknowledgment that all is not well is a first step to a cure and a pledge of better things to come.

The fourth necessary of life is wholesome and sufficient food. England is at this day *magnas inter opes inops*, "destitute amidst boundless wealth." Many are starving for want of food, while fertile lands, in Essex and elsewhere, are abandoned to the primæval curse of thorns and thistles. The land wants work—work wants the land. Surely the Rev. H. V. Mills,* or M. Papin, or the Rev. W. C. Stubbs, or some other ingenious pioneer, will teach us how to bring our waste labour on to the waste land, and again make the wilderness blossom and bear fruit. Let workhouses become, as in Holland, houses of work, where all food, clothing, furniture, tools, are produced by the labour of the inmates, for their own use, not to compete with general trade.

Our wasted food would suffice to feed hundreds of thousands. I was taught by my mother always to clean my plate at meals. This simple home lesson would make thrift natural to a child. He should learn also to reverence a morsel of bread, as Thomas Carlyle did; to pick it up from the road and cleanse it as a feast for the birds. Even Mr. Gladstone's sermon on mastication would make a little go a long way. Fortunes have been made by turning waste products, as the refuse of gas tar, to account; every household would be better able to meet a strain if there were no leakage of waste.

I never see weeds but I long to root them up: at worst they are rich

* "Poverty and the State, or Work for the Unemployed." London: Kegan Paul, 1886.

manure, whose proper place is under ground ; but, as an expert declared in this room on the 25th of October (*V. M.*, 1887, p. 393), "There are many valuable food products among the herbs of the field, if people would only find them out and use them." Here is work for the science of botanists and the observation of travellers.

If the country imported neither food nor drink, the money saved would revive all home industries. Our roadways, railways, waterways, should be lined with fruit trees ; the cherry and the apple should grace our parks instead of the barren plane or sycamore ; our walls and roofs should be clothed with vines and tomatoes.

Farming is ruinous, because the cost of carriage and the middleman swallow up the profits. Let us take fruit with every meal, and buy direct from the growers. Let us add to the beautiful Flower Mission a homely, utilitarian sister, the Fruit Mission, children of the rich carrying fruit to the children of the poor. There is no overproduction of apples and pears, as you would find if you took tons into London slums.

When I was a boy I supposed that my lot in life would be that of a country curate. I resolved to live on oatmeal, more cheaply than any one in the parish. Whenever the Church has been truly great, her teachers have been men of simple life. The apostles and their Master, the fathers of the Church, the founders of monastic orders, Wiclif, Luther, Calvin, Latimer, George Herbert, John Wesley—these all were *not anxious for their life, what they should eat*.* The same may be said of Oriental and Greek philosophers, and of the masters of learning in all ages. It may not now be possible (see Wesley's 129th sermon) to buy for a penny parsnips enough to last a week ; but the literature of the Vegetarian Society teaches us how to spend sixpence ; how to reduce the cost of orphanages, hospitals, and missions ; how to live on sixpence a day ; how to live on a shilling a week ; how to cure the drink crave. The money spent by the poor in harmful stimulants and narcotics, or in strong drugs, like tea and coffee, which do nothing to build up the frame, would supply bread and fruit in abundance for all the hungry. The Church should learn from Mr. Hoyle that the drink traffic not only destroys family life, ruins health and self-respect, converts wholesome grain into poison, but diverts money from the wage fund. The Caledonian Distillery, turning out spirits to the yearly amount of one million five hundred thousand pounds, employed 150 hands ; cotton goods to the same value would give work to 7,500 hands ; that is, the cotton-spinner pays 50 men where the distiller pays one. Which deserves best of the country ? Yet Premiers delight to honour with titles not

* Matt. vi., 25.

the beneficial, but the deadly, trade. The Church Catechism philosophically includes under our duty to our neighbour that of keeping our body in temperance, soberness, and chastity. If Churchmen had always remembered this, the glee "with a jolly full bottle" could never have been associated with the toast of "The Church." If we learn what our body requires, and never exceed that limit, our presence at Circean feasts will be a tacit rebuke, as that of Cardinal Manning, with his glass of water, is. Gordon never went to dinner parties; but there is a work to be done there. The poor also will find abstinence and thrift easier, when those who have money to indulge abstain on principle.

One example I will give of the effect of a leaflet on the comfort of a home, and then pass on from the subject of diet. In the *Weekly Times and Echo* for Nov. 26, J. Hayward, a coalheaver, writes: A paper of the Food Reform Society fell into his hands, stating that white bread caused indigestion. He bought brown bread and obtained the promised relief. On changing his residence, he found it impossible to procure brown bread. His indigestion returned, and bread for seven mouths cost him six shillings per week; often the children had short commons. His wife bought some whole-meal, and after a time became "quite an expert" in baking. Four shillings now went farther than six had gone. Having saved the baker's profits, he determined to save the miller's. He bought a mill and a sack of wheat, which he had just finished at the time of writing. He had laid by enough to buy two sacks, and bread only cost one-half the price of baker's white bread. He has no need to go to "his uncle's" on Monday. He urges his readers thus to help themselves, instead of scrambling for doles.

It is much to be desired that every minister of religion would buy at least one number of the *Weekly Times and Echo*, and keep constantly before him Dr. Allinson's general rules of hygiene and of diet, and his five dietaries. Many confess that they owe recovered health to these few simple directions without drug medicines.

In what remains I will only touch on heads of argument, which others may expand.

Quack Medicines.—The temperance and religious papers abound with quack advertisements. Surely the Church might teach with Crashaw, "That which makes us have no need of physick, that's physick indeed." "Prevention is better than cure."* You cannot *do* ill and *be* well.

Gambling.—The large space devoted to "sporting news" in the public press, and the pompous obituaries of jockeys, prove the necessity of a crusade against betting.

* See a tract with this title, by Dr. Ackworth. (Vegetarian Society.)

Schools.—Mr. Blackley complains*: “Smatterings of things which at best prove serviceable to the few we spend our time in dinning into the minds of all.” Such useless subjects are elementary science, analysis of sentences, geography. Instead of these teach temperance, thrift, plain cooking of necessary food (bread, porridge, frumenty, fruit), nursing (first aid to the wounded), health, diet. Add to every country school a garden, in which boys and girls should learn to dig, and graft, and prune. Every school, high and low, should supply industrial training. If the fruit hangs to rot in country orchards, because it does not pay to gather it, gutter children will be only too happy to clear the trees.

Sundays.—Mrs. Booth, of the Salvation Army, points out how Sunday is wasted in church by “good” people, who might be rescuing the perishing, caring for the dying. Far too many sermons are preached. If the afternoon were devoted to public readings from divines, or from sacred poets, or to accounts of saintly workers of every age and all sections of the Church, educated hearers would be interested, and might be stimulated to a generous rivalry. Coleridge and Charles Lamb revived public interest in many forgotten writers. Mr. Spurgeon has made the Puritans his own. Ninety-nine hundredths of the Church’s treasures lie rusting unused. Mr. Darwin, at the end of his life, could not profess remorse for any great sin, but wished he had done more for his neighbours. Here culture may serve the Church.

Lent also is wasted, or used only by a section of the Church. But seasons of voluntary abstinence from customary indulgences, as Seneca knew, can break the subtle tyranny of habit. Retreats, as recommended by the great preachers under Louis XIV., afford leisure for calm reflexion and amendment of life.

Temperance.—If the whole Church with one voice demanded Sunday closing and the abolition of the grocers’ spirit licence of 1861, they would certainly be granted, and a vantage ground be gained for further attacks on the banded forces of drink. The Truck Amendment Act, the most recent gain of Temperance workers, requires to be made known and enforced in every county.

Chastity.—Vigilance Committees, the Girls’ Friendly Society, White Cross Army, Social Purity Alliance, have a great work to do. Miss Ellice Hopkins and Miss Hubbard have addressed plain practical advice to mothers and to the mistresses of elementary schools. On no subject

* “Thrift and Independence,” 1880; a volume of the People’s Library, S.P.C.K. In the *Times* of 2nd Dec., 1887, p. 3, is a review of the report of the Select Parliamentary Committee, appointed in 1885 to consider Mr. Blackley’s scheme for National Providence Insurance. The committee recommends that thrift and insurance should be taught in every school.

is a word in season likely to yield a more abundant harvest. For ignorance is a main ally of the tempter.

Pauperism.—Henry Fawcett (see his book, "Pauperism, its Causes and Remedies") by the post office savings bank, post office investments in government stocks, and kindred institutions, did much to awaken the spirit of independence among the working classes. Even Japan has its government savings bank; so widely does a fruitful idea spread in this age.

Co-operation (see Holyoake, "Self-help, or a History of Co-operation in Rochdale") is counteracting the war of classes which competition fosters. Mr. Sedley Taylor,* and Prof. K. V. Böhmert, of Dresden, can teach us how Leeds and Leicester in their Industrial Co-operative Societies, the Paris and Orleans Railway, the Maison Leclaire, the piano factory of M. Bord, Cassell's publishing firm,† share profits between capital and labour. Sweaters who live by starving the poorest of the poor are out of place in a free Christian land.

Lodgings and Labourers' Homes.—The Waterlow Company, the Peabody Trust, the Artisans', Labourers', and General Dwellings Company at Shaftesbury Park, have improved the homes of the town poor. Common lodging-houses are now clean and wholesome. Miss Octavia Hill and her friends, by strict exaction of rent, and by increasing accommodation as tenants prove themselves worthy, elevate the tastes and aspirations of whole neighbourhoods.

Emigration is assisted by the S.P.C.K., which provides chaplains to speed the vessels on their way, and others to meet them at their destination; also books of direction and maps.

The deep-sea fishermen have a special mission fleet told off for their service. St. Andrew's Mission is active on the Thames. And now governments have agreed to make the trade of the *coper* illegal.

Colleges for working men and women are amongst the many fruits of the ill-requited toil of Frederick Maurice. The university extension lectures, the Nottingham and Sheffield colleges, the Birkbeck Literary and Scientific Institution, the Working Men's Club and Institute Union work in the same direction. When Bishop Moorhouse went to Sheffield, he turned to account his rare gifts of expression and delivery by opening elocution classes for the cutlers. A Janet Hamilton or an Elihu Burritt would find few impediments now in the road to learning. Let us claim

* "Profit-sharing between Capital and Labour." Kegan Paul. 2s. 6d.

†Messrs. Cadbury, Perry, and Tangyo, of Birmingham; Palmer, of Reading; Salt, of Salt-ale; Crossley, of Halifax; the Bon Marché of Jacques Boucicault in Paris; Krupp at Essen, are some of the firms which provide generously for their workpeople.

for all countrymen of Shakespeare, Bacon, Barrow, the right to share the inheritance of these great names; let us have penny readings to make their best thoughts known; by Caxton brigades and colporteurs let us carry them to those who dare not cross the threshold of a bookshop.

The School and College Missions.—The great Richard Rothe feared mockery for the suggestion that University life should be combined with service of the sick in hospitals. But since Uppingham set the example, some thirty missions have broken ground in London, Bristol, Portsmouth, and other centres. Athletes have gone out in strong force to China. Edinburgh stands at present alone with a medical mission. Ladies are going forth equipped for the Zenana Mission, and the demand far exceeds the supply. To give direction to these efforts we need mission libraries, such as are in course of collection at Halle and Strasburg; and a general periodical survey of the whole mission field.

A new *Political Economy*, less heartless and shortsighted than the Malthusian, is called for. Mazzini, Toynbee, Jevons, Carey, knew that consumption, not production, is the cardinal point on which the science should turn. By guilds and brotherhoods and bands of hope the Church can mend the facts of the world, and then theorists will of necessity take a higher flight. Sion College, the Church Congress, and the *Record* newspaper, bravely invite Mr. Champion to propound to the Church the Socialist panacea.

A catalogue of names, or of works of mercy, as they occur to me, will suffice to show how much I have left unsaid. Dr. Barnardo; Miss De Broen and Miss Leigh, in Paris; Mr. George Holland, of the George Yard, Whitechapel; Mr. Fegan, who has adopted the Vegetarian regimen in his Boys' Home; Mrs. Hilton's *crèche*; Miss Macpherson and Miss Hedenstrom; Miss Rye; Miss Ellice Hopkins; Mrs. Wightman; Miss Meredith's Prison Mission; Mr. Gregson, Mrs. Daniell, and Miss Robinson in the Army; Miss Weston and her Blue Jackets; Mildmay and Kilburn, and the Little Sisters of the Poor at Hammersmith; Cabmen's Shelters; Mr. Todd's Theatrical Mission; the National Health Society; the Red Cross; the Midnight Mission—these are but a sample of the agencies through which the Christian Church is labouring to help the humble store and mend the dwellings of the poor.

APPENDIX.

I add a list of a few books which may assist further research, or serve as a nucleus of parish libraries.

SOCIAL SCIENCE.

Barker, Thos. H., "Thoughts and Facts on Human Dietetics." Manchester: The Vegetarian Society. 1d.

Carpenter, Edward, "England's Ideal." London: Swan Sonnenschein, 1887. 1s.

(The author, sometime fellow of Trinity Hall, and curate to F. D. Maurice, lived for some years by manual labour as a cottager.)

- Collins, Rev. C. H., "Simplicity of Tastes." Manchester : The Vegetarian Society. 1d.
 Davies, Rev. J. Ll., "Social Questions." 2nd Ed. Macmillan, 1886.
 Gladden, Washington, "Working People and their Employers."
 Guthrie, Rev. Dr., "The City : Its Sins and Sorrows." 6d.
 Hope, Lady, "Our Golden Key." A narrative of facts, from "Outcast London." 2s. 6d.
 — "Our Coffeeroom." 3s. 6d.
 — "More about our Coffeeroom." 3s. 6d.
 Jones, Rev. D. R., M.A., "In the Slums." Passages from the note-book of a London diocesan home missionary. 2s. 6d.
 Kingsford, Mrs. Anna, M.D., "The Perfect Way in Diet." Manchester : The Vegetarian Society." 2s.
 Newman, Professor F. W., "Essays on Diet." Manchester : The Vegetarian Society. 2s.
 Papin, "Harmonious Co-operation between Capital, Intelligence, and Labour." London : W. Straker, Ludgate Hill.
 Parkes, E. A., M.D., F.R.S., "On Personal Care of Health." 1s (One of the "Manuals of Health" published by the S.P.C.K.)
 Salt, H. S., "A Plea for Vegetarianism," and other Essays. Manchester : The Vegetarian Society. 1s. and 1s. 6d.
 Solly, Rev. Henry, "Re-housing of the Industrial Classes ; or Village Communities v. Town Rookeries." 6d.
 Stubbs, Rev. Charles W., "Christ and Democracy." 3s. 6d.
 — "The Land and the Labourers : Records and Experiments in Cottage Farming and Co-operative Agriculture." 2nd Ed. With an appendix on Dairy Farming. 1s.
 Williams, Howard, M.A., "The Ethics of Diet," a catena of authorities deprecatory of the practice of flesh-eating. Manchester : The Vegetarian Society. 5s.

TEMPERANCE.

The English books on sale are given in "A Complete Catalogue of Temperance Literature" (National Temperance Publication Depot, 337, Strand, London, W.C. A much larger chronological list of books, in many languages, in Gustafson's "Foundation of Death.")

- Grindrod, R. B., M.D., "The Nation's Vice: the Claims of Temperance on the Christian Church." 5s. Grindrod's classical prize essay, "Bacchus," is out of print.
 "Report of Convocation of Canterbury." 1s.
 "Medical Temperance Journal." Quarterly. 1s.
 Smith, Rev. James, M.A., "Temperance Reformation, and its Claims upon the Christian Church." Prize essay. 5s.
 Richardson, B. W., M.D., F.R.S. "Brief Notes for Temperance Teachers." 8vo. 3s. 6d.
 — "The Temperance Lesson Book." 1s. 6d.
 — "Results of Researches on Alcohol." 6d.
 Gustafson, Axel, "The Foundation of Death: A Study of the Drink Question." 4th Ed. 5s.
 French, Rev. R. Valpy, D.C.L., "The History of Toasting." 1s. 6d.
 — "Nineteen Centuries of Drink in England." 10s. 6d.
 Authors of other important works : Mrs. C. L. Balfour, Dr. Dawson Burns, Dr. W. B. Carpenter, Sir Andrew Clark, Archdeacon Farrar, J. B. Gough, Dr. B. W. Hargreaves, Canon Hopkins, W. Hoyle, Dr. N. Kerr, Dr. F. R. Lees, David

Lewis, J.P., Joseph Livesey, James Miller, F.R.S.E., Robert Rae, Dr. B. W. Richardson, Dr. J. J. Ridge, James Samuelson, Sir Henry Thompson, Mrs. Wightman, Canon Wilberforce.

Lives of Lord Shaftesbury, J. B. Gough, Joseph Livesey, Father Mathew, Elihu Burritt, Francis Murphy, T. B. Smithies.

THE INNER MISSION IN GERMANY.

The Germans have a literature of large compass and of sterling merit, on "home" (or "inner") missions. The following are some of the principal works, which will serve as guides to the collector, and which ought to be found in all libraries of Social Science :—

Uhlhorn, *Die Christliche Liebesthätigkeit in der alten Kirche*. Stuttgart, 1882.
(*"Christian Charity in the Ancient Church."*)

E. G. Lehmann, *"Die innere Mission im Licht ihrer Geschichte."* Leipzig, 1876. (*"The Inner Mission in the Light of its History."*)

E. G. Lehmann, *"Die Werke der Liebe"* (*"Works of Love"*). 2nd Ed. Leipzig, 1883.

Th. Schäfer, *"Leitfaden der innern Mission"* (*"Outlines of the Inner Mission"*), Hamburg 1887, and many other works by Schäfer, who publishes a monthly journal, *"Monatsschrift für innere Mission, Gütersloh, Bertelsmann."*

Also many works of Wichern, the founder of the *Rauhe Haus* at Hamburg, and of Fliedner, the founder of the *Deaconesses' Home* at Kaiserswerth, with their biographies. See more titles in F. Oldenberg's article *"Mission, innere"* in Herzog's *'Real-Encyclopädie für Protestantische Theologie und Kirche.'* 2nd Ed. x. 18-30 (Leipzig, 1882).

Last year, for the first time, over 100 pastors, candidates of theology, university students, and others, attended, for some ten days or a fortnight, courses of lectures on the *"Inner Mission"* at Hamburg, Hanover, Dresden, and Berlin. They were shown the working of many charitable institutions, and lived together during the course. In like manner Scripture readers and district visitors have for several years resided for some time during the summer at Oxford or Cambridge, to receive theological training.

Mr. JOSEPH KNIGHT, after reading Prof. Mayor's paper, said : "May I add that I think the Church—using the word in a strictly unsectarian sense—needs aid in the task it has in hand—a task of no light weight—that of lifting humanity to a higher level, spiritually, morally, mentally, and physically. The Church may receive help in various ways, and from various sources, even from those whom it is seeking to elevate. It may accept and welcome such help without any sense of degradation, for the Founder and Head of the Church did not think it beneath Him to utilise the assistance of those whom He was labouring to benefit. "The poor ye have always with you;" and in its work among them the Church has to cope with many difficulties, and to meet with very awkward circumstances in connection with some of those for whom it is labouring. (Hear, hear.) Not only natural depravity, but depravity produced, fostered, or increased by the circumstances in which so many are placed, confront the workers in their efforts. (Hear, hear.) What measure of responsibility rests

with the individual, with society at large, or with the general tendencies of "the age we live in," it may be impossible to determine, difficult even to judge; but the work of uplifting needs spirit, perseverance, and all the outside aids which can be rendered. One of these outside aids is found, I would submit, in Vegetarianism. How is it shown to be so? In a variety of ways. By the economy in the household of Vegetarian foods, leaving to the man of small means more to use for higher needs; books to instruct the mind; a larger and more convenient house in a more refined and more salubrious neighbourhood. (Hear, hear.) What this may sometimes mean, in the case of his sons and daughters, and of the lodgers who are often accommodated where there is no room, in order to eke out a slender income, it is not hard to guess. By the healthfulness of the diet, and the avoidance of such risks as are inseparable from animal flesh; and the increased cheerfulness and content which are thereby encouraged. By the tendency of such foods to promote a higher moral tone, and to aid in subduing the craving for alcoholic stimulants, or in preventing its acquirement. These results may be claimed as largely physical, but that does not take away from their value, nor prevent them being entitled to consideration as having a direct influence upon the moral character. By the furtherance of feelings of humaneness, of kindness to those creatures over whom man was given dominion, and, as a result, a higher appreciation of justice, benevolence, and mercy. By the large measure of conformity of the principles of Vegetarianism with the spirit of the Bible. By these, and many other things, is Vegetarianism shown to be capable of aiding the work of the Church. The practical application of these principles may need care and consideration, and there may be many difficulties in the way of their widespread adoption; but there is so much promise in them that they are worthy of the most careful and impartial examination. And so firmly are they based upon truth, that—admitting the liability to error in detail of everything human—I believe the main principles will bear the strictest and most searching scrutiny. (Applause.)

The Rev. J. W. HORSLEY, M.A. (the author of "Jottings from Gaol"), gave an interesting and amusing account of his experiences of prison life as a prison chaplain. For ten years happily he had been in prison, where the population was the healthiest one could have. (Laughter, and "Hear, hear.") Very seldom more than seven in a thousand were ill, and he considered they had as good health as at a health resort. That in a large measure was due to the dietary, which was in the main composed of Vegetarian products. (Hear, hear.) He was glad to say

the prison authorities used wholemeal bread in the prisons, and he strongly condemned the white bread sold so largely. He considered the white bread was not formed for man (hear, hear), and he concluded his remarks by stating that the great error among the people was that they were too gross feeders, living on heavy nitrogenous foods, discarding those foods which God had given to them near to their hands. (Applause.)

The Rev. J. W. CATTON, M.A. (St. Paul's), said he, too, had had some amount of prison experience, having acted as chaplain at Dartmoor, and he could corroborate the good effects of the prison dietary upon the health, and, he might say, godliness of the prisoners. The difficulty that confronted them was that of influencing the people. They were all exceedingly anxious to improve the condition of the poor—to make them happier, morally and physically. There was, to his mind, only one way in which they could influence the poor in this matter, and that was by the force of example. (Applause.) They must begin at the top and go down to the bottom. Let the higher classes of society adopt more simple methods of living, and then they would find it would spread to the lower classes. (Applause.)

After a short discussion, and the usual votes of thanks, the proceedings terminated.

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The Vegetarian Society is established to promote the use of cereals, pulse, fruits, and vegetables as articles of diet, and to advocate the disuse of the flesh of animals as food. Its methods include the dissemination of information by means of literature, lectures, and a monthly periodical called *The Vegetarian Messenger* (post free, 2½d.), proving the many physical, intellectual, and moral advantages resulting from Vegetarian habits of diet. Competent lecturers supplied. Members abstain from fish, flesh, and fowl. Associates desire to promote the objects of the Society. Minimum annual subscription of half a crown entitles to a copy of *The Vegetarian Messenger* monthly. Cookery books may be had at 1d., 3d., 6d., 1s., and 2s. List of publications, and other information, gratuitously supplied, on application to the Secretary, The Vegetarian Society, 75, Princess Street, Manchester.

